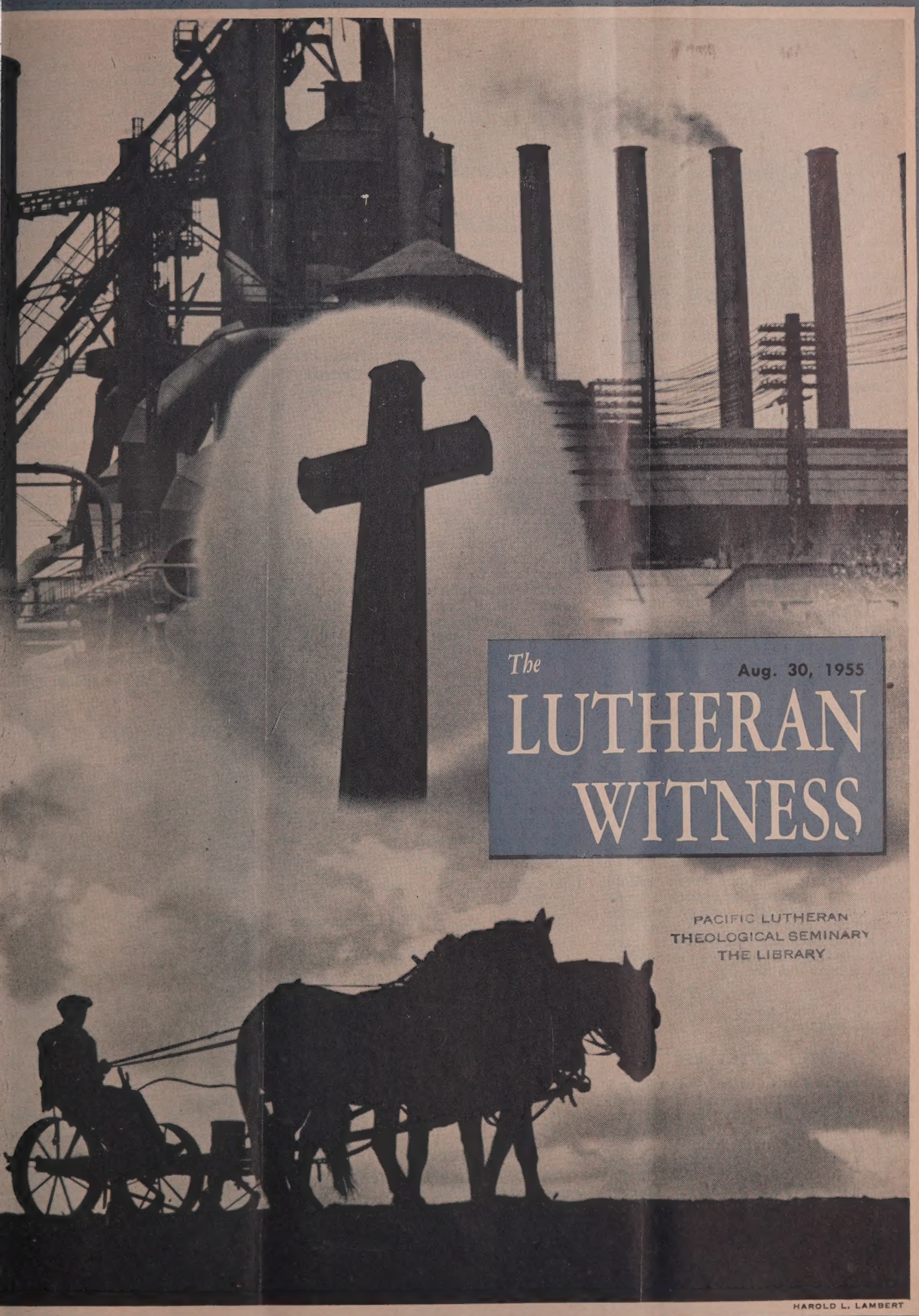

The

Aug. 30, 1955

LUTHERAN WITNESS

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HAROLD L. LAMBERT

"Laborers together with God," 1 Cor. 3:9

Letters

Letters addressed to this department must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

COMMENT

Comment on "What's the Answer?" WITNESS, August 2, 1955, p. 9, last item on Presbyterian Church voting to ordain women as pastors: According to a statement by Prof. Calvin Schnucker, Presbyterian Seminary, Dubuque, Iowa, during the rural life institute at Valparaiso University in July, the Presbyterian Church in assembly has three times voted to ordain women as pastors, and three times the home churches have voted it out again.

Osmond, Nebr. MARCUS GERIKE

"STRETCHING A STORY"

I feel that the article in the April 12, 1955, issue of the LUTHERAN WITNESS, in the column "Loose Leaves" on page 131, and entitled "Thomas Was Not with Them," stretches a Biblical story beyond the breaking point in trying to prove or to urge regular church attendance.

The article stresses the great blessings that Thomas lost because of his absence from the group of disciples on that first Easter eve. On the basis of this it urges regular church attendance. Logically, if the whole story is kept in mind, it could more readily be proved that regular church attendance is not necessary, and that these blessings will still accrue. The following week, when Thomas was present, he did receive all these blessings. Our Savior did not reprove him for his being absent the week before, but for his lack of faith. It could therefore be argued just as well that the absence of Thomas on the first Easter Day did not deprive him of any blessings, since he received them all the next week. And consequently, if we miss church one week, it is not such a great loss.

There are much better words of Holy Scripture to urge regular church attendance and to show the loss of blessings by nonattendance than by splitting this post-Easter incident and trying to teach something from it which even our resurrected Savior did not do.

REV. R. T. KOEPKE

Parassala, Travancore
South India

"LATIN LEFTOVERS"

It was the Fourth of July—the July 5 issue of the LUTHERAN WITNESS arrived! I had just returned home from the first Catholic funeral service I had ever attended. I sat down to "think it over," reached for the new WITNESS, and turned the page to read the letter "Latin Leftovers," written by Martin P. Simon. I agree with Pastor Simon most sincerely! My neighbors also commended that letter. . . .

MRS. CLAYTON HYDE

Goodrich, Mich.

NEEDED IN ALABAMA

For three years the people in this area have had crop failures. Much repair work is needed on the school and church (built 40 years ago) of St. Paul's Congregation in this forsaken part of Alabama. Our group of Negro Christians needs pews, altar ware, chancel furniture. The school children urgently need chairs and desks. Anyone having these furnishings please notify me or send to:

ANTONIO F. GIANVITTORIO, *Pastor*
St. Paul's Lutheran Church
Oak Hill, Ala.

COMMENDATION

I was greatly surprised to learn (LUTHERAN WITNESS, August 2) that charges of false doctrine had been made against our church by the Norwegian Synod. I believed we were above reproach on doctrinal standings.

I wish to commend our Synod's head, Dr. John W. Behnken, for the sincere, honest, and forthright manner in which he made this information known to the public. I shall look forward to the refutation of the charges in future issues of the WITNESS.

Clino, Calif. JAMES M. HENSLIN

STARTS SCRAPBOOK

Today received my August 2 WITNESS and upon opening to where the articles of contributors Coates, Arndt, and Behnke should be, I discovered they were not there. I certainly hope you are not thinking of discontinuing them, because I think they are very inspirational and enlightening. Also the column "What's the Answer?" by O. E. S. comes in for my attention immediately. Hope you will not discontinue that article. I intend to clip the articles and start a "scrapbook."

York, Pa. W. L. BERKHEIMER

"CAN'T WE HAVE MORE?"

In the September 28, 1954, issue of the WITNESS some good writer [Dr. Paul M. Bretscher] wrote of the thoughts and teachings of Martin Luther regarding "Let Thy holy angel be with me that the evil foe may have no power over me." I devoured the article hungrily. Can't we have more of this type of subject, which is helpful spiritually?

Oakland, Calif. ANNE CARLETON

S. P. E. B.

Thank you for the editorial S. P. E. B. Toastmasters telling jokes about a person whom they don't know that put that person's character in question certainly does not give a peaceful, happy time, let alone a Christian brotherly feeling.

Kalamazoo, Mich. MAY NICHOLSON

The Blessed House of God

I love the blessed house of God
When grief, the unexpected guest
Has made my house his home a
Till wearily my heart cries out,
"Not yet, dear Lord, not yet?"

When friends are cold and not aw
That tears are there beneath my s
I feel His presence in this place:
His gentle touch upon my arm;
'Tis then 'tis not so hard to say,
"Thy will, not mine, dear Lord, b

In this blest house of God I learne
There're other crosses, not my ow
So heavy, too, yet must be borne
On backs already bending low.

In lifting just a corner of
Another's cross, the weight of min
I find, at once much lighter grows.

With others then I've learned to lo
To Him who gladly bore for us
The cross of all humanity:
I love the blessed house of God.

Kalispell, Mont. ADELA K. TOM

Saints and Sinners in Church

Side by side they hear His Word
Sing the praises of their Lord,
Faith and love each one confessi
Side by side receive His blessing,
Saints whose lives with sin are t
Sinners by Christ's mercy saint

St. Louis, Mo. ELMER A. KETT

The Lutheran Witnes

Official Organ of
The Lutheran Church — Missouri S

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PRINTED IN U.

ıat Are Your Plans for Labor Day?

By BERTWIN L. FREY
Pastor, Bethany Church, Buffalo, N. Y.

hat are your plans for the La-
bor day week end?

Did it ever occur to you
e significance of Labor Day,
ıt of the Lord's Day, is largely
ved up by "week end"?
e you noticed that holidays for
look very much alike? Their
g and purpose seem to level
going some place and doing
ing. Whether it's Memorial
ıdependence Day, Labor Day,
giving Day, or Christmas Day
little difference. Holidays look
many people.
a rule, Americans prefer their
s on Fridays or Mondays —
long week end.

ıy Celebrate Labor Day?

ıough, for many workers, La-
y provides a temporary escape
ıbor, this holiday is closely re-
labor. On June 28, 1894, Con-
assed a bill making the day a
oliday throughout the Union.
Day honors the workman and
his work with dignity.
the first Monday in September
eels of industry come to a stop
ıte to the men and women who
hese wheels turn for 52 weeks
Labor Day bids all remember
al contribution to the common
ıade by the men who turn the
orge the steel, mine the coal —
e women who work at the desk,
ınter, and the switchboard.
or Day also takes notice of
the ever-growing number of
who make available their sav-
the capital required for build-
ıaterials, machines, and tools;
n and women who organize the
nd co-ordinate the efforts of all
rkers — too often at severe ten-
vitness the death rate).
workers, be they skilled or un-
have the right to a decent
proper working conditions, nec-
safeguards, and a voice in de-
differences between labor and
ement. In short, the worker is
to the inalienable rights with
he is endowed by the Creator.
or Day focuses the national
ıt on the workman. And in
a the workman includes the
ısor, the teacher, the home-maker, the farmer, the service-man — *everybody who works.* Labor Day is the worker's holiday.

Labor's Gains

Some years ago an old grandfather wrote in a Church of England diocesan paper: "When I was a boy, we worked 16 hours a day. On Sundays we got up at 5:00 o'clock, milked the cows, changed into our Sunday blacks, walked four miles to church, and sang: 'Work, for the night is coming.' My grandchildren don't work more than four hours a day, and when they go to church, they drive there. A hired choir sings for them 'Art thou weary, art thou languid?' . . . and they are!"

Although the grandfather might have exaggerated for emphasis, he does have a point. Labor has made appreciable gains since Grandfather was a boy. The 12- or 14-hour day has become a seven- or eight-hour day. The six- or seven-day week has become a four- or five-day week.

In most states, workers receive no less than a fixed minimum wage. Unemployment insurance protects them against the loss of work hours. Organized labor, in its latest move to combat the shrinkage of income caused by seasonal layoffs, has signed Guaranteed Annual Wage agreements.

Perhaps a terse comparison from *Christian Economics,* August 1, 1955, summarizes the gains achieved by the American worker: ". . . American industrial employees work 31 minutes to buy a pound of beef; French workers, 126 minutes; Italians, 128 minutes; Russians, 132 minutes."

Think on These Things

Labor Day summons all workers to thank God for the privilege of working. Men and women need work as an outlet for mental and physical energies. Work gives people the satisfaction of being useful and productive. Without work there would be little meaning in such pleasant words as *recreation, relaxation,* and *rest.*

Behind every job, unimportant as it may appear, there is purpose. Every pair of hands employed for the production or the distribution of anything useful to man, is part of God's plan to provide His children with all that they need for the support of body and life. God gives man the privilege of being His co-worker.

Thank God that currently the relations between management and labor reflect a high degree of mutual understanding and concern for the welfare of the nation. And since all labor-management agreements are basically a matter of equitably sharing income, pray God that a spirit of unselfishness and fairness and regard for humanity's good may prevail on both sides.

Forgotten Laborers

Often forgotten among those whom the annual Labor Day observance thrusts into prominence are the workers who receive no wages for their toils. They are to be found in every community, urban and rural, giving freely of themselves in hospitals, schools, and civic endeavors.

The church enjoys the services of more volunteer workers than any other institution: congregational officers, Sunday school teachers, choir members, ushers, canvassers, members of committees and societies. These serve the Lord Jesus Christ. These count the hours spent in His service only gain, never loss.

What are your plans for the Labor Day week end? Will it be the grand windup of the vacation season? Or will the long week end be the preparation for a new beginning?

You might reserve an hour or two of the holiday for pondering your part in God's pattern for supplying the wants of His family. You might plan to devote more of your leisure time to the only work that will endure when heaven and earth shall pass away — the work of leading souls redeemed by our precious Savior into His kingdom.

Your SYNOD

THE PRESIDENT

The Wisconsin Synod issued a number of tracts in 1954 in which the writer or writers sought to set forth their reasons for charging our Synod with inadequacies in the *Common Confession* and also with practices which they claim are not in accord with God's Word. Upon request I granted permission to have these tracts mailed to our pastors. I thought that our people, especially our pastors, should have this information. Answers to these tracts in the form of pamphlets, *A Fraternal Word, Another Fraternal Endeavor,* and *A Fraternal Reply* were then prepared by a special committee and mailed to all our pastors. With the consent of the presidents of each body these pamphlets were also mailed to the pastors of the Wisconsin, the Slovak, and the Norwegian Synods. At that time I also presented some replies in these columns.

Later in 1954 the Wisconsin Synod published Tract Number 11 on the topic "Why No Chaplains in the Wisconsin Synod?" This, too, was mailed to all our pastors. In the June 1955 issue of the *Lutheran Chaplain,* Chaplain Delvin E. Ressel answered the tract very thoroughly. This answer was mailed to all pastors of the Synodical Conference.

Historical Development

Before I mention a few of the points taken from Chaplain Ressel's reply, a look into the historical development may be in place. The Wisconsin Synod has not always opposed the calling of men into the chaplaincy. During World War I, Dr. F. Pfotenhauer appointed an Army and Navy Board. This Board called camp pastors, who served the men of the church inducted into military camps. (During World War II this was not permitted.) Camp pastors, however, were not permitted to go overseas. It was then that several of our camp pastors became chaplains, and a few served overseas. During those years the Wisconsin Synod co-operated with us and held membership on the Army and Navy Board.

When demobilization of our Armed Forces had taken place, the Army and Navy Board was excused, and the matter of chaplaincies was not a matter of concern any longer. However, an overture to our Cleveland convention in 1935 requested a thorough study of the question whether our men might serve as chaplains without violating the principles of our church, and suggesting that if so, an Army and Navy Commission should be appointed to supervise this work and to arrange for the appointment of chaplains from our Synod. This was done. The special committee consisted of the following: Dr. George A. Romoser, the Revs. J. Frederic Wenchel, H. D. Mensing, A. G. Dick, F. C. Proehl. After a favorable committee report, the following were then appointed to serve as the Army and Navy Commission: the Revs. H. D. Mensing, Karl Schleede, Paul L. Dannenfeldt, F. C. Proehl, and O. A. Sauer. A number of our men became chaplains.

When World War II broke and the calling of camp pastors was out of question, our Synod proceeded with the calling of a greater number of chaplains. Our Commission invited the Wisconsin Synod again to co-operate, but it felt constrained to decline. And now the fact that we have chaplains prompted its Committee on Matters of Lutheran Union in its Preliminary Report to advise its convention to *terminate* its relations with our Synod.

In Tract Number 11 the Conference of Presidents of the Ev. Lutheran Joint Synod of Wisconsin and Other States says: "Looking into the origin of the chaplaincy, we do well to mark that from its inception the military chaplaincy in the United States has been an institution established and implemented by the Government and not by the Church."

Chaplaincy — Institution of State?

Chaplain Ressel clearly shows in what respect the chaplaincy is an institution of the Government and in what respect it is an institution of the church. He states: "Through the President and intermediary commander I have received only *military* authority, and only that which I need to perform my duties as military chaplain. But the ultimate source of this military authority, under God, is the American people. Through my Church I have received only the *spiritual* authority to exercise the Office of the Keys. But the ultimate source of this spiritual authority is our Lord Jesus Christ."

The chaplain acts in a dual capacity, the military and the ecclesiastical. In another part of his reply Chaplain Ressel calls attention to the fact that we have a similar situation in the case of a marriage ceremony performed by a pastor. He says: "When your civilian pastor solemnizes a marriage, he normally acts both as a minister of the Church and as a representative of the state. Normally the marriage license legally authorizes him to officiate. After completing the rite, he normally reports to the state by sending the duly authenticated license or marriag to the appropriate state official. lain Ressel asks the men of the sin Synod: "Now what is the f your first charge against the chaplaincy?" He answers it: " lacy is that you fail to separate mental authority from ecclesias thority. You mix church and s

Does Government Dire Spiritual Ministry?

Another charge brought by consin Synod presidents agai chaplaincy is that religious serv to be carried out under Gover direction. After quoting sever passages that only Christ is th of the Church and only He give thority to administer the means — passages which we accept heartedly — they say specifica the church "must face the fact this military ministry it would free to obey the direction of C Head alone, but would also in a be subject to the direction of t ernment, which has given it its ment in the chaplaincy. It conse must face the further fact also the administration of the means within the chaplaincy it may have to close an eye to Christ injunction in order to carry out tention of the Government.

"Likewise a pastor enteri chaplaincy must face the reali though he is a minister of C whom alone he is responsible, h nevertheless acknowledge a re ative of the Government as his d superior and must recognize the sibility that at times his faithful the Government to which he himself when he accepted the cha assignment, may require him to unfaithful to Christ the Lord an of the Church."

What Do Military Regulation

To say the least, I am surpr read this. How is it possible t such statements when the regulat chaplaincies in all branches of th ice and also the experience of ou lains clearly show the opposite? lain Ressel quoted many stat from these regulations. Let n a few of them. "It is the duty o manders to exercise active supe over the *military* activities of the lains under their command witho passing upon the ecclesiastical (5.2). "The chaplain's spiritual

(Continued on page 13)

The Psalter

Blessings of Affliction

m 119:71: "It is good for me ave been afflicted; that I might hy statutes."

through the ages God's chil- n have echoed the cry of Job: nust the righteous suffer?" It e altogether proper and just, tempted to think, if the un- or the worldling were to misfortune, financial loss, a g accident, an early death. wicked so often seem to pros- d become the objects of for- mile.

Christian, on the contrary, ten feel affliction's heavy hand. y through life is hard; his woes y; his fond ambitions perish. mes he is tempted to beat his ainst the wall and cry: "Why?" h a reaction, to be sure, is for the flesh. The Christian is mune to human emotions. But mes the devil uses those emo- warp our judgment and relax d on God.

Christian will rather confess e Psalmist: "It is good for me have been afflicted." Such a int is incredible to the unbe- But the believer sees behind affliction the kind and loving f God. He knows that beyond ss there waits the crown.

Psalmist knows why affliction "That I might learn Thy stat- God does not spare the rod le deals with His children. The ed child becomes vain, selfish. And so God would discipline ldren and strengthen their will ling them affliction.

y thus do we learn God's stat- nly thus do we bend our stub- ill to His wise designs. Only we blend our lives with His. His statutes are always good, r our life on earth and good life to come. They tell of Him ys, "I am the Way, the Truth, Life."

so God would teach us His nd gracious will, not along the ighway of pleasure, but rather ffliction's thorny path. But at of this road lies the shining the mercy and love of God. then His afflicted ones must the faith that "all things work r for good to them that love This means that even our af- are good. And why? That learn His statutes.

THOMAS COATES

And Jesus Said

This is My body, which is given for you; this do in remembrance of Me. . . . This cup is the new testament in My blood, which is shed for you.
LUKE 22:19, 20

The Passover meal was a very solemn ceremony. At the beginning a young member of the family asked the father why this celebration took place. The latter told in reply the ever-interesting story of Israel's miraculous deliverance from Egypt. When the Passover meal of Jesus and His disciples was practically finished, He instituted a ceremony which was still more solemn and awe-inspiring, one that was far more than a mere ceremony, the Sacrament which we call the Lord's Supper (1 Cor. 11:20).

He took bread. Then He gave thanks, which at the same time constituted a blessing, dedicating the bread to its holy use. When He handed the pieces of bread to His disciples, He said: "This is My body, which is given for you." It was most extraordinary. They all saw that they were receiving bread. They could not see that they were receiving something in addition. Jesus assured them He was handing them His body, which, as St. Paul teaches us 1 Cor. 10:16, had a mysterious connection with the bread. Jesus had prophesied that His death was drawing near. Now He was giving them, in a manner no human being can understand, the very body that was to be sacrificed on the cross. What a pledge that the salvation which He had promised was actually being procured by His suffering and dying! When He gave the cup, He equally clearly stated that they were receiving His blood, which was to be shed for them a few hours later.

"It is all too unintelligible!" our reason says. Let us remember that our whole religion is one of mysteries: God's being triune; the union of the two natures in Christ, the divine and the human; the atonement for our sins; the indwelling of the Holy Spirit in our hearts. Who can explain these blessed mysteries? As Bible Christians we inquire, "Do the Scriptures unmistakably teach the Real Presence?" And we have to say: "The words are clear: 'This is My body.'" God help us to believe with Queen Elizabeth I:

It was the Word that spake it;
He took the bread and brake it;
And what His word doth make it,
That I believe and take it.

WILLIAM F. ARNDT

Office of the Keys

The Pastor

The pastor occupies a unique position in the life of the church. He is called by the congregation. Through that act he is called by God, whose guidance the congregation has implored. He serves as a representative of the congregation, exercising the powers vested in it. At the same time he is an ambassador of Christ to those who are within and without the church. He is a member of the congregation, in which all are brethren. As a messenger of God, however, he is "worthy of double honor."

His Qualifications

Somebody has said: "Many people expect the minister to have the oratorical power of a Churchill, the personal charm of a movie hero, the psychological insight of a Weatherhead, the organizing and administrative ability of an Eisenhower, the wisdom of Socrates, and the patience of Job."

But God has given His own specifications. The pastor must be a Christian, mature in faith and generous in love; a man of good character and reputation; a man who has the resources and the aptitude to teach.

His Task

Nowhere is his mission described more effectively and comprehensively than in words with which the inspired Prophet Isaiah foretells the ministry of the promised Messiah. His assignment is "to proclaim liberty to the captives and the opening of the prison to them that are bound; to give beauty for ashes and the garment of praise for the spirit of heaviness."

His Tools

This is a task for which human insights and skills are hopelessly inadequate. The power of the Holy Spirit alone can cope with spiritual death and slavery. This divine power, God in His love and wisdom has placed in His Word and the Sacraments, entrusted to the royal priesthood.

As a faithful steward of these treasures of grace the pastor must be able to say to them who hear him: "I deliver unto you that which I also received." Then he has the comforting assurance of the Savior: "He that heareth you heareth Me." Then he also believes firmly that this Word will not return to God void but will accomplish that which He pleases.

C. A. BEHNKE

Editorials

God's Husbandry

A farmer does three things to his good earth; he plows, he sows, he cultivates. None of these duties may be shirked; else there will be a poor harvest or even a total failure.

Thus it is in church life. To make the hard soil of the sinner's heart receptive for the seed, the sharp plow of the Law must tear it up. Then follows the actual sowing of the seed, the proclamation of God's boundless grace in Christ Jesus. Then, in order that the tares of unbelief, doubt, and impiety might not choke the tender plant of faith, there must be continuous cultivation. One does not graduate from the hearing of the Word at the time of conversion. Christ Crucified must still be preached, not only to strengthen faith, but to furnish the motivation for Christian living. God's will, too, must constantly be held up to His children to guide them along the right path. At times, God also uses the sharp pruning knife of affliction to purge ailing branches, so that they may bring forth more fruit (John 15:2).

In all these matters the called servants of the Word are God's spokesmen. Blessed are they who heed their teachings.

Church-Labor Relations

Many have witnessed with joy and gratitude to God the gradual disappearance of some scattered impressions of an unfriendly relationship between the church and labor.

The church recognizes the steady rise in the living standards and working conditions for the workers of America. And labor is mindful of its responsibility to share the church's concern for the general welfare.

Church members have exerted a positive influence in labor organizations. Christians in mine and mill and factory have been witnessing to the truth with determination.

If America is to lead the way in settling international disputes by peaceful means, the members of America's churches must continue to show the world that domestic differences between labor and management can be reconciled.

The Source of Power

After Jesus had finished His Sermon on the Mount, the people were astonished at His doctrine, for He taught them as one having authority and not as the scribes.

What was the secret of His effectiveness? He spoke with power and conviction. One could feel that He was master of the subject on which He spoke. That is a common experience in life. Whoever wishes to speak with authority must know what he is talking about. Jesus could speak with authority in matters of religion because He was not of this world, but from above. He testified what He had seen and heard. He spoke the eternal, changeless truth of God out of His inmost being, which is truth itself. That made such a deep impressio hearers, whereas the teachings of the scribes were meaningless clacking.

Whosoever would testify successfully dare not his own wisdom. Whoever would produce God- fruits must proclaim the Word. For then his t are not human, but divine; he is speaking God's and truth into the hearts of his listeners. That has different ring than the halfhearted "I think," "I the opinion," "It seems to me." Such statements r impression. But when he can say: "Thus says the there is power and authority. Blessed are they religious matters know nothing among men save and Him crucified.

My Servant, the Church

In all of His contacts and dealings with peopl always followed the ideal pattern of the Servant Lord spoken of in Isaiah.

As Christ took upon Himself the form of a ser He also recommended this attitude to His church. came not to be ministered unto, but to minister, wants His church to be a real service organization. Son of Man came to seek and to save that which w so the church is to go out and seek people for t purpose of winning, gaining, bringing them back fr road to perdition.

In order to gain the brother, love will not me the second mile, it will go many miles. It will forg merely one time, but many times. It will suffer n on the one cheek, but on the other cheek also.

Spiritual Hearing

A few months ago a youth of 18 was fatally i while walking along a railroad track. He did no the train, because he was deaf.

Certainly it was unwise for one who could no to use railroad tracks for taking a walk. Similarly are paths upon which Christians must be careful not

No one who calls Christ his Master dare turn ear to the warnings this Master gives His spiritua ren against the broad and easy way leading to de tion. For those whose spiritual hearing is pr developed, this way, though it seem pleasant to the is filled with sounds of anguish and destruction.

Indifference to God's Word can dull the Chri senses so much that he becomes careless of the d that constantly threaten. He, too, may foolishly paths where he ought not go.

Physical deafness may cause a death, but sp deafness can destroy both body and soul in hell.

ROBERT J. LEEGE, *Editor*
Southern Nebraska District Edit
of THE LUTHERAN WITNESS

ose Leaves

Air Conditioning for Churches

few forward-looking congregations have installed ıditioning. It seems logical enough. If we're willing 'm the church in winter, it's equally proper to cool ummer. If air conditioning seems expensive, so do s and stained-glass windows and organs. Comfort is or affecting the congregation, even if it's only a one.

ne things that would have made our grandfathers n surprise are considered acceptable in church life We condone drive-in services, planned so that won't even have to leave their cars when they ip. We urge men — who are so much more con- ive than women, in dress at least — to take off their n church. In resort areas, people are asked to come ırch in play clothes. Services are held at earlier to take advantage of the cooler part of the day.

view of all this it's amazing that so many congrega- s still cluster in ovenlike, airless buildings. A few c fans would make a world of difference at little cost. few dollars more, powerful exhaust fans can change r in a church building. And if candy stores and r shops can enjoy air conditioning, why can't the ı? Maybe I'm being unduly influenced by writing n the 98-degree heat which marks Philadelphia's th consecutive day of 90-degree weather. Maybe the ry of last Sunday's baking church and dread of ıing this Sunday in a stifling church have something with this plaint. It's hot almost everywhere in sum- ut sometimes it's possible to do something about it.

Albert P. Stauderman, *The Lutheran*

Ready Spirit

me ye apart — so God said to Noah — and build an and be saved from the floods — and Noah and his obeyed — and were saved.

me ye apart — and I will make you a blessing — God Abraham — then led him unto a strange land — and am believed the Lord — and it was counted to him ghteousness.

me ye apart — and be My people — God said to the ıdants of Abraham — and be both bearers of and be- s in the promise of the Savior who is to come from you — and those who believed were saved.

me ye apart — and worship in My house — and re- My blessing in Word and Sacrament — and work in neyard — and remember your work is never in vain Lord — so He says to us all — and those who so do ppy in heart — though sometimes weary in body.

me ye apart — and rest a while — the Savior says to who have worked — and labored — and toiled for n His vineyard — and as we rest a while — and are ıed in Him — we return with a ready spirit — to do nore and greater things for and through Him, who Redeemer and our Lord. — Fred T. Eggert, *Niblets*, iego, Calif.

What's the Answer?

Question: Is a church wedding proper and in order when neither party to the wedding is a member of the Lutheran Church?

Answer: It is difficult to visualize every situation that may arise and therefore to give an over-all answer to your question. Normally, church weddings are for church members, even though one party may be unchurched. When both parties are not members of the Lutheran Church, circumstances will have to determine whether or not a church wedding is proper and in good order. It may be that one or both have attended church services regularly, or are receiving instructions from the pastor in the adult membership class. They may be newcomers in the city and indicate to the pastor that they are interested in becoming members of the church. A congregation may grant this privilege to any couple in the hope that they might thereby be drawn closer to the church. But if the pastor is permitted to perform the marriage at all, it should be permissible to perform it in church. If, on the other hand, the purpose is merely to display pomp, then the church does well to refuse such permission. After all, a church wedding is a worship service. If this purpose would be defeated, refusal is in order.

Question: In John 3:13 we read: "No man hath ascended up to heaven but He that came down from heaven, even the Son of Man, which is in heaven." Do we not say that Elijah and Enoch ascended into heaven bodily? Surely there is but one heaven. How do we reconcile these two thoughts?

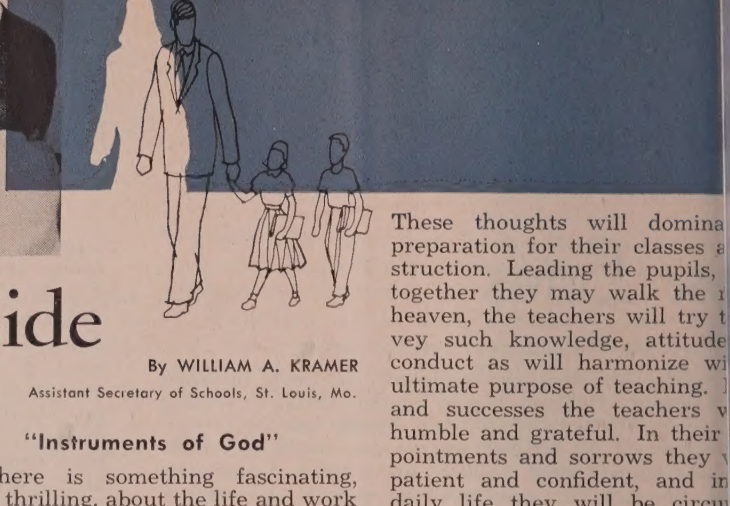
Answer: A careful study of the Nicodemus story (John 3:1-15) will reveal that it is not concerned with a bodily ascension into heaven. The true situation was this: Nicodemus had found it impossible to understand and accept the regeneration by water and the Spirit, of which Jesus had spoken. Jesus reminds him that it is not a question of understanding, but of the will to believe, for He says, verse 11: "Verily, verily, I say unto thee, we speak that we do know and testify that we have seen; and ye receive not our witness." Then He points out that no man can go to heaven to learn about such heavenly things. Jesus, however, who had come from heaven and who, even while He was saying this to Nicodemus, was in heaven, knew them. Similarly in John 8:26, 38: "He that sent Me is true; and I speak to the world those things which I have heard of Him . . . as My Father has taught Me, I speak these things . . . I speak that which I have seen with My Father." Nicodemus should therefore accept Christ's testimony, especially the central Gospel truth, v. 16. Other texts which confirm this explanation are: John 1:18; Rom. 10:6 (Deut. 30:12-14).

We might add that if this passage did refer to a visible ascension, neither Enoch nor Elijah did so in their own power. Of Enoch it is said that "God took him" (Gen. 5:24), and of Elijah, that a chariot and horses of fire took him to heaven (2 Kings 2:11). Jesus ascended on high in His own power (Acts 1:10; Eph. 4:8-10).

O. E. S.

Science experiment, Trinity Lutheran School, Richmond, Calif.

Lutheran teachers are instruments of God in the greatest work



God at Their Side

By WILLIAM A. KRAMER

Assistant Secretary of Schools, St. Louis, Mo.

During these days about 4,000 Lutheran elementary school teachers will go to their classrooms. Their hopes and anticipations will surpass those of the nearly 120,000 children whom the teachers will instruct. If they joined their pupils in marching four abreast at intervals of four feet, the line would form a mammoth parade 23 miles long. Their march to school would win wide public notice. As it is, there will be no more than local notices in church bulletins and, in some cases, in the public press. Then many people will forget about this workshop of the Holy Spirit which we call the Lutheran elementary school. Many more will not even have heard of it. But under the guidance of competent, consecrated teachers, day by day, a faithful building for eternity will be carried on which many a grateful heart will not forget, and which God, who never forgets, will write into His eternal record.

About half of the 4,000 teachers will be men, and half will be women. Most of them will have had one or more years of experience in teaching. A goodly number will show the marks of years of faithful service, and some will know that this is their last year. These will be praying for strength to hold out until the close of the term, when they will enter honorable retirement. Some will be in their prime, with physical strength, mental ability, and academic preparation at their height. Several hundred of the teachers will be young, fearful, and hopeful, wondering what the new world of teaching will be like. They will step from the role of student to the role of teacher with a wholesome sense of awe. But all — young, old, or middle-aged — will be bright-eyed and confident, knowing that God, whom they serve, is at their side. He will accompany them across the threshold of the school, and He will stay with them until another school term will have become history. In that knowledge they will be content.

"Instruments of God"

There is something fascinating, even thrilling, about the life and work of a teacher. Not that teaching is all poetry, bouquets, and walking on clouds. It is often a grind which challenges the consecration and endurance of the strongest. Yet teachers are not to be regarded as objects of pity, nor are they to pity themselves. It is a cause of joy and gratitude to be able to say, "I am a Lutheran teacher."

When I was a boy, my father suggested that I plant a tree. He said, "You do your part well, and God will do the rest. It's like everything else — you are an instrument of God." I planted my tree, and it grew. I always knew that it was first and foremost God's tree.

When I told my father that I wanted to become a teacher, he seemed pleasantly surprised and said: "Your tree has grown tall and strong, because you let God do it. You will do greater work as a Lutheran teacher. You will help children grow toward heaven. But remember to let God do it!" Every consecrated Christian teacher somehow lives up to this advice.

For a teacher who loves children, the pupils in the classroom are so many miracles. Some of the pupils may be unruly and exasperating occasionally, and some may be slow in learning, but they are still physical and spiritual miracles. Their bodies are miracles of creation, and their Christian faith is a miracle of the Holy Spirit. Our children are tender plants, but they are plants that can grow and bear fruit for which God and the holy angels will rejoice. The children cause themselves and others care and grief by their sins, but the children are God's children in Christ.

The Objective

That is what the 4,000 Lutheran teachers will be thinking as they march into their classrooms on the first day of the new school year. These thoughts will domina preparation for their classes a struction. Leading the pupils, together they may walk the i heaven, the teachers will try t vey such knowledge, attitude conduct as will harmonize wi ultimate purpose of teaching. and successes the teachers v humble and grateful. In their pointments and sorrows they patient and confident, and in daily life they will be circu and exemplary. The goal of life will dominate their dealing the children, parents, congre and community. The life and ior of the teachers will be a testimony to the work of the Spirit in their hearts. God w the Center of their own lives s they might make Him the Cen the lives of their pupils. And teachers will go on from task t and from day to day, humbly, fully, confidently, knowing them to be instruments of God i greatest work on earth, that of ing blood-bought souls to their and keeping them there.

But a time will come when same teachers will find their p joys and satisfactions dwarfe comparison. That will be the when the gate of heaven open when the world of sin and s is shut out forever. The teacher will be heightened when they some of their former pupils w at the gate with songs of wel

When Lutheran teachers thi the symphony of heavenly jo which they will one day join their pupils, their backs will strai and their steps quicken. As teachers enter their schoolroom that first day, their hearts will

"Thank You, God, for maki Lutheran teacher of me. Help through Your Son to do my part and never let me forget that *You* growth and beauty to the te plants."

Thousands of prayers will also to the throne of God from the h of parents, children, pastors, and Christians who know the valu Christian schools. In all these pra the petition will be that God n bless the work of teachers who n the tender plants with love and votion and who are trusting in to make them grow.

MISSION CALL

This insert in the LUTHERAN WITNESS has only one purpose: to inform our people from time to time on current happenings in our church's far-flung mission work and thereby persuade them to support this vital program with their prayers and offerings. *Mission Call* is edited by Rev. J. E. Herrmann, Stewardship Counselor, 210 N. Broadway, St. Louis

these are

GOLDEN DAYS

for our Church in South America

As Peron's tug of war with the Roman Catholic Church makes the headlines, our own church in Argentina is this year quietly observing the 50th anniversary of its planting. Last year it was our church in Brazil that celebrated its organized beginning 50 years before.

These are indeed golden days for our Synod in South America. A rich vein of precious souls has been mined there, and the future offers many golden opportunities.

But neither the past nor the future is our chief concern at this time. Rather it is the question: Just where are we in South America at the half-century mark of our work?

Hazy Conceptions

The haziest conceptions persist in North America about the triangular continent south of us. South America spells coffee, rubber, tin, oil, and revolutions. Only two of its cities have familiar names — "Rio" (Rio de Janeiro) and Buenos Aires. We know about the Amazon River that snakes across the broadest part of South America like a fabulous boa constrictor. And we know about the Andes, that great backbone of mountains that runs down the continent's spine.

The work of our church in South America is predominantly along the Atlantic seacoast. If we are also in Uruguay, in Chile, and in Paraguay, it is because these countries are neighbors of Brazil and Argentina, the two principal countries of South America.

Much in Common

Though they differ in many ways, Brazil and Argentina have much in common. They differ in language. But when the Portuguese-speaking Brazilian meets the Spanish-speaking Argentinian, they establish communication most readily.

Brazil is a fusion of many bloods. There, if anywhere in the world, is the true melting pot. The fused mixture of Portuguese, Indian, and Negro blood is producing a new race. Not so in Argentina. The Argentinian is 88 per cent a European descendant.

Even in the matter of revolutions there is a slight difference. In Brazil, revolutions are bloodless; in Argentina they are not always that. Though both countries are rivals for international prestige, neighborliness has been little marred by armed animosities.

The Preferred Church

In both countries the Roman Catholic Church is the preferred as well as the dominant church. Make no mistake, she is dominant. She is linked with these lands historically and culturally. She has educated their people and nursed their sick in her institutions of mercy.

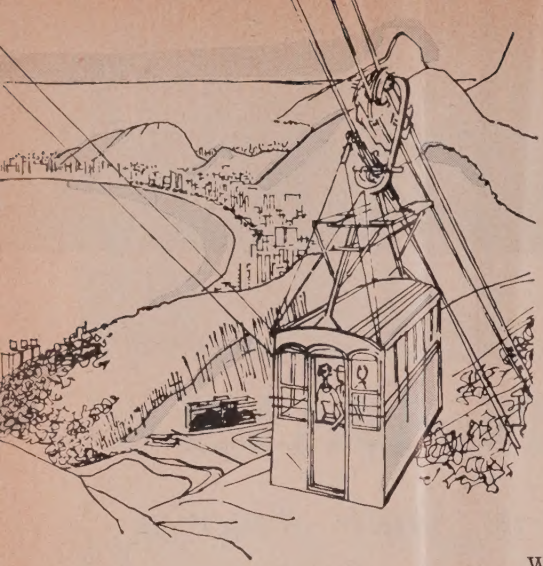
Protestantism is a latecomer and not altogether sympathetic to the Latin-American temperament. In Rio the people say, "God is a Brazilian," and Catholicism has done little to dispel the notion of an easygoing God.

But here is the significant fact about Roman Catholicism in both countries — the majority of the men do not care for it. They are indifferent to it, if not downright hostile to it. How else could Peron, Argentina's strong man, challenge the hierarchy to a showdown of strength? He is counting on a considerable measure of support from the men.

Military Politics

Both countries have economic difficulties, and in both countries the military dominates the political scene behind a leader of their own choosing.

These are strange conditions. They would be intolerable except for the temperament of the people. Both the Brazilian and the Argentinian are courteous. They are among the most polite people in the world. The Brazilian is courteous because he is *bao* — goodhearted; the Argentinian is courteous because he is proud. Their courtesy goes a long way to unite the people and to reduce everyday friction. In Brazil the people shun differences of opinion and interests. "Let's wait," they say, "so we can see how it will turn out."



a rich harvest of precious souls

The Brazilian thinks with his heart. The Argentinian is more serious. Business is important to him, and he pursues it with energy and resourcefulness.

A Rural Church

The work of our church in South America did not originate in the cities but in the rural areas. It began among the German Lutheran colonists in the pampas of Argentina and in the colonies of southern Brazil. Both countries had been wide open for immigration since 1800, and Germans (and Italians) immigrated to the rich farmlands in a steady stream that was interrupted only by the two World Wars.

While the Italians assimilated readily, the German settlers did not. They remained aloof. They established their own villages, churches, schools, newspapers, and clubs. They clung to their German institutions, their language, and their culture. If they had not done so, their Lutheranism might not have survived.

LUTHERANS IN SALVADOR. A family of native-born Lutherans in front of their modest home. The name of their city has gained new meaning for this family, for "Salvador" is the Portuguese word for "Savior"

Looking to the City

World War I did not materially affect Germanism in Brazil and Argentina, but the Second World War did. When Brazil entered the war on the side of the Allies against the Axis, the loyalty of the German settlers was questioned, and the government of Brazil introduced security measures that placed restrictions upon the use of the German language and upon the movements of the pastors who were not native-born.

Since the war the work of our church in South America has looked to the cities. To understand the significance of this change, we must understand the place of the city in South America. Neither Brazil nor Argentina has enough cities, but what cities they have are vastly important.

Bejeweled Capitals

Take Rio de Janeiro and Buenos Aires, the capitals of Brazil and Argentina, that lie like jewels along the Atlantic seacoast. The whole economy of Argentina passes through Buenos Aires. It is a magnificent city of millions, more European than Latin, but it is a city that worries a great deal.

Altogether different is Rio de Janeiro. Its beauty cannot be exaggerated. Its mountain-rimmed harbor is incomparable. Languor broods over the city, and the people are light of heart.

Proud Showplaces

Both cities are the show places of their respective countries, and the wide avenues, ornate buildings, and restful plazas bespeak the pride their countries take in them. If this pride expresses itself at the expense of the rural areas, it does not matter. Shirtless and barefoot, the man with the sparkler on his hand seems to feel compensated for everyday squalor.

The lavish care that is bestowed on the nation's capital is repe on a smaller scale in behalf of capitals. The pride of the provi is poured into them. Take Sao P the coffee capital of the world. a big, boastful boom city of scrapers! Any American business would feel at home there.

On the Map

Our church has been at wor all three cities for a number of y but by no means from the begin Only one city figured in Synod's v from the start — Porto Alegre, seat of our pastor- and teacher-tr ing seminary in the State of Grande do Sul.

Only in the last two or three y has the work of our church m into such large Brazilian cities Santos, Belo Horizonte, Curi Vitoria, Natal, Salvador (Ba Recife, Fortoleza, Belem (at mouth of the Amazon), and o places of considerable size. means something for our work, the cities of South America are only the focal points of comme but the seats of culture and the st ing points of acceptance in the pr inces and backlands.

Three Regions

Whereas Synod's work in Br was formerly concentrated in

THE ORIGINAL THREE. First cont Dr. William Mahler (center). Firs rock (right). He, in turn, was in

RGENTINA SEMINARY. Synod's pastor-training seminary at Villa Ballester, a suburb of Buenos Aires, cannot pply a sufficient number of pastors for our expanding work in Argentina and elsewhere in the Spanish-speaking countries of South America

hernmost state, it is now being ised throughout Brazil. It is now ible to divide the work into three ons, which include all of Brazil the exception of the interior its jungle and rain forests, in ch only the natives can thrive.

The Northern Region of our work ie old Brazil of slavery and cane r. It covers an immense area, he way from the Amazon around bulge to within the proximity of de Janeiro. The farm land along coast is rich, and the climate is y tropical. The backlands are not and the people there are small tature and sparing of word as hey wished to conserve their ngth. Along the coast, however, *destinos*, or Northerners, as the of Brazil calls them, are a jolly warmhearted people.

The Paulistas

The Central Region of our work Brazil takes in the State of Minas aes, the Federal District, and the on of Sao Paulo. Three types of zilians live in this region. The *listas* have already been charac-zed as an energetic, pioneering ple, and the inhabitants of Rio Janeiro, the so-called *Cariocas*, e described as pleasure-loving extroverted. In Minas Geraes, people called *Mineiros* or high-landers are just the contrary; they are close-mouthed and conservative.

The Southern Region of our work in Brazil includes the two southern-most states. Here the people are known to the rest of Brazil as *Gauchos*, which is Spanish for "cow-boys." They are the cattle-raisers, a hardy and outdoor type in that part of Brazil where the climate is least oppressive.

100,000 Souls in All

In order to obtain a picture of the progress of our church in Brazil, we must begin with the Southern Region. It is here that we find the concentration of our work with 475 congregations and preaching stations, 77 pastors, and 65,000 souls.

The Central Region includes 176 congregations and preaching stations, which are served by 23 pastors. The souls number 15,000.

How new the work of our church is in the Northern Region is evidenced by the fact that here we have only five stations, with 173 souls and three pastors.

In Argentina our work is strongest in the pampas, that uniquely rich soil which produces an amplitude of crops and grass for cattle. Bare, cold, and wind-swept Patagonia does not figure in the work of our church. We are, of course, in Buenos Aires, where our only seminary for the training of pastors is located. Because of legal restrictions we have no schools in Argentina as we have them in large number in Brazil. Our church in Argentina numbers 150 congregations, 39 pastors, and 17,000 souls.

Distances Are Long

The regions that were so conveniently listed represent long distances and tough traveling. Brazil is larger than the United States. There is no railroad that links the South and the North of Brazil.

A student who wishes to enroll at our Villa Ballester Seminary in Buenos Aires from any of our *Misiones* congregations in the Pampa must travel three days.

The airplane has come to the rescue of our expanding work. One of the pastors in Brazil serves a number of congregations by airline that are more than one thousand miles apart.

FULL CIRCLE. This Anglican church in Salvador (Bahia) was the scene of Lutheran services more than a century ago. After seven years the Lutheran pastor, Rev. H. Chr. Schwan, came to the U. S., entered Synod, and became its third President. Now, after all these years, our Synod is again conducting services here

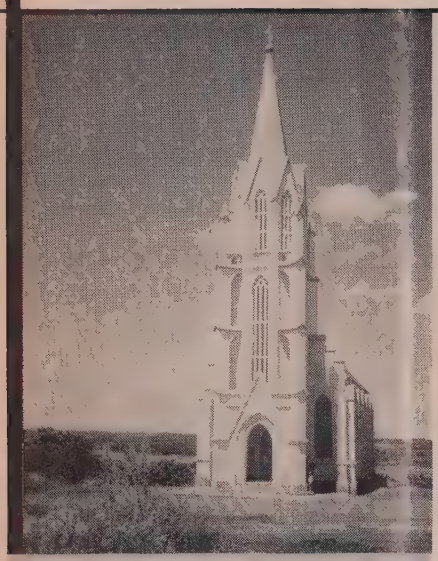
A Common Problem

Both Districts have one problem in common, a greatly hindering shortage of pastors. Each pastor serves an average of seven congregations. In the whole of North America there is but one parish that consists of seven congregations and preaching stations. In South America such large parishes are the rule.

One of the pastors in Brazil serves 28 congregations and preaching stations entirely by himself. The time he must spend on the road, and on what roads!

Our seminaries in Brazil and Argentina are filled to capacity; in

lished for our church in 1905 by Argentina was Rev. Henry Witt-eyer (left). All three are living tes



Impressive church tower of our Santa Rosa church looming as a symbol of Christianity over the wide expanse of Brazil

Brazil, the seminary is overcrowded, basement and everything. Still the crying need for pastors. If we could spare them, pastors might be sent from the United States, but it takes years to adjust to the living conditions and languages of South America.

Heroic Help

Heroic action must be undertaken in behalf of the two Districts that are observing their 50th year. There is gold down there, the gold of souls that are to be mined for Christ, but the miners are too few.

Do we wish to acknowledge the signal blessing of the Lord upon the work of our church in Brazil and Argentina? Then let us present to Him at this milestone the gold of our prayers and the gold of our gifts.

Mark it in your heart to do something that we may not lose the golden opportunity that is ours after 50 years in South America!

OTHER WORK IN LATIN AMERICA

While the work in the Brazil and Argentine Districts is to a great extent work among Lutherans with a European background, that is not the case with our other work in Latin America. In areas such as Mexico, Guatemala, Cuba, and Venezuela, our first objective is to reach the native people. This poses many difficulties resulting from the numerical strength and the political domination of the Roman Catholic Church, which the natives regard with varying degrees of loyalty. Nevertheless the work goes forward.

Mexico

A native ministry is being trained in Monterrey. There are four congregations: Monterrey, Torreon, and two in Mexico City. A third congregation is now being organized. Sunday schools, Saturday schools, vacation Bible schools, and Bible classes are attended by 650 children and adults.

Guatemala

In spite of revolutions and overthrow of the government, the work of the church goes on. To meet the demand for bringing the Gospel into out-of-the-way places, a Bible training school is now in operation on our compound in Antigua. Devout Christian laymen receive theoretical and practical training in witnessing for Christ. Without such lay assistance it would be physically and financially impossible to reach all the outlying areas and the little villages of Guatemala and the other Central American countries.

Cuba

The work in Cuba progresse spite of many obstacles, chief an them the fact that we have no re sentative church in Havana. In of two years of searching it has impossible to find something suit within our means. Our two pas with the assistance of a lay wo minister to 390 souls and 163 c municants in Vedado, Buena V Reparto Marti, Hershey, and on Isle of Pines.

Venezuela

There are four pastors in V ezuela since the beginning of year, three of them working in C cas and one in a rural area some miles to the west. The work in C cas centers in the church-schoo Colina de Bellow Montes. The sc has an enrollment of 240. Three s ices are conducted every Sunda English, German, and Spanish. congregations number 419 souls 116 communicants. The record veals the following for 1954: 12 dren were baptized and 16 confir In addition 18 communicants received as adults. For its cur expenses the congregation ra $4,890. In addition to that, sc tuition netted about $16,000.

COVERING SOUL DISTANCE

What may well be the farth flung parish in the Missouri Sy belongs to Dr. Haase and his Paul. From Rio these pastors s Belo Horizonte, a distance of miles, and Goiania, another 1,200 m from Belo Horizonte. Dr. Haase also serve Belem until a missio can be found for this mission out Belem is 3,300 miles from Rio, as crow flies.

WANT ADS

To purchase a horse for the missionary in the mountains of the Philippines $150

Furnishing missionary vacation home:

Madang, New Guinea. Any amount up to $1,000

Baguio, the Philippines. Any amount up to $1,000

Communion ware for churches in India ..... $25 each

Communion ware for churches in Japan ..... $25 each

An emergency spotlight for the Lutheran Hospital at Eket, Nigeria, is urgently needed. Two models are available, viz.:

Castle No. 30, The Emergency Spotlight, ... $375

OR

Scanlan-Morris Emergency Portable Model $345

Folding chairs for chapel at Narvarte Mission, Mexico City .... $4 each

OUTGOING MISSIONARIES

The M. L. Kretzmanns arrive in Colombo on June 18

The R. M. Zorns arrived i Bombay on June 22

The Luther Engelbrechts ar rived in Bombay on June 2

NIOR COLLEGE

am told that several eyebrows been raised over the fact that Board for Higher Education t 187 acres for the college is. Why buy so much land?

ason number one is the fact his board has been forced to mend the purchase of additional is land at nine of Synod's 14 it campuses during the last 10 and we have been compelled y, in one instance, as much as y times the cost of the original is land purchase.

the light of this experience, it be neither fair to Synod nor ly right to purchase only that it of land which will be used diately to accommodate the it buildings and physical educa- reas for the Senior College.

though it is now less than a year the campus site was purchased, alue of land in the area has ly skyrocketed. Synod paid less $600 an acre for the campus rty (which it holds tax-free), ready as much as $2,000 an acre een asked for adjacent parcels. e must also consider possible e expanded use of a synodical is. The St. Louis Seminary offers d example when we realize that thirty years this 78-acre site is ing crowded because of the in- addition of the Graduate Hall; beber Dormitory; the Concordia ical Institute; Radio Station); the replica of the first sem- six additional faculty houses; eld house; a number of small rary residences for married ly G. I.) students with families; wo large parking areas. Even ll this, Synod is operating four apartment buildings off campus ovide additional student and y housing.

e purchase of an adequate it of land at "wholesale prices" e the synodically financed im- ments create sharply increased on surrounding territory is real m, especially in a Synod that its campuses for 50, 75, 100, and years.

MARTIN J. NEEB, *President*

HUMAN RELATIONS

The Lutheran Human Relations Association of America held its sixth annual institute at Valparaiso University, Valparaiso, Ind., July 8—10.

Under the direction of Dr. Andrew Schulze, executive secretary of the association, the program featured an essay on "Christ for the Crises" by Rev. Paul G. Hansen, pastor of Saint John's Church, Denver.

A panel discussion of "What Science Has to Say About Race," moderated by John Strietelmeier, introduced to the 180-member institute an anthropologist, a psychologist, and a sociologist from the faculty of Valparaiso University.

Five pastors of integrated congregations joined Rev. I. F. Hodde in explaining "Communicant Integration," and seven seminary students from St. Louis and Springfield discussed "The Future Ministry" with Dr. Schulze as moderator.

Rev. Ralph L. Moellering, pastor, and 12 members of First Immanuel Church, Chicago, an interracial parish, spoke on "Communicant Integration — How It Works."

In the business sessions, at which Rev. Walter Heyne, the association's chairman, presided, the members adopted eight formal resolutions on human relations and a pronouncement setting forth the Scriptural teachings on this subject.

At the banquet Dr. Thomas Coates, president of Concordia College, Portland, Oreg., spoke on the theme "We Examine Some Axioms."

As its officers the association elected: president, Rev. Walter Heyne; vice-president, Rev. Karl E. Lutze; secretary, Anne M. Engelbrecht; treasurer, Ernest Williams; and director, Mrs. Lillian Hatcher.

Pastors and laymen of congregations in changing communities which face a human relations situation are encouraged to affiliate with the Lutheran Human Relations Association of America in order to benefit from the association's experience. For information write to Rev. Andrew Schulze, LL. D., Valparaiso University, Valparaiso, Ind. I. F. HODDE

THE PRESIDENT

(Continued from page 4)

ity to teach and to preach in public, to conduct religious services, to perform ecclesiastical rites and to administer sacraments and ordinances is imparted in the ordination that his denomination has given him. — No chaplain is required to officiate jointly in a religious service with a chaplain or civilian clergyman of another denomination." (3:4a [6] [7] [9].) "The Navy Department allows chaplains perfect freedom of conscience with respect to the matter of 'closed' or 'open' communion." (6:4602.) The Air Force says: "No chaplain is required to conduct any service or rite contrary to the regulations of his denomination. Moreover, no chaplain is required to officiate jointly in a religious service with a chaplain or civilian clergyman of another denomination" (1:p. 17).

Surely these quotations speak a definite and positive language. The ecclesiastical work of our chaplains is *not* under the Government's direction, nor does the Government interfere.

Are Services Christless in Character?

Another charge in Tract Number 11 reads: " 'The religious programs and services of the Armed Forces' are obviously Christless in character, since the Government sees helpful 'spiritual values' also in the chaplaincies of the Unitarians, Mormons, Jews, and Universalists, who deny Christ or His redemptive work." What strange argumentation! I sincerely hope that the writer does not mean to imply that our chaplains' services are "obviously Christless in character." Every one of our chaplains would resent such a charge and rise in protest against it. What if the chaplains of the groups mentioned serve their men and women in the military with Christless preaching, etc.? Does that condemn the services of all chaplains? Chaplain Ressel asks the straightforward question: "Why are *my* services 'obviously Christless in character' because Unitarians, Mormons, Jews, and Universalists also conduct services? Are *your* services 'obviously Christless in character' because the Government exempts the property of these religious bodies from taxation on the identical grounds that it exempts yours?" The chaplain could have added that for all these congregations as well as for ours, *though none pay taxes,* the Government provides police protection against disturbances during services, against vandalism, etc., as well as protection in case of fire.

More might be mentioned, but may this suffice. I want to plead for a sound and unbiased evaluation of the Government's regulations for chaplains and the service rendered by our chaplains, whether to our fellow Lutherans or to the unchurched, and all this without being required to sacrifice any tenets or principles of our church. I want to submit in conclusion that our practice to call pastors into chaplaincies for the various branches of our Armed Forces surely is not a valid reason for severance of relations and for a rift in the Synodical Conference.

JOHN W. BEHNKEN

District Conventions

BRIEF REPORTS

South Dakota

Zion Church, Mitchell, S. Dak., was host to the golden jubilee convention of the South Dakota District from May 23 to 27. Dr. Herman Harms preached for the opening service.

Essays: In addition to a doctrinal dissertation by Rev. Arnold Meyer on "God-pleasing Stewardship," delegates heard Rev. Hugo Larson's historical essay, "Notes on the History of the South Dakota District of The Lutheran Church — Missouri Synod."

New Members: District President Phil Mueller welcomed ten pastors, two congregations, and one teacher.

Parish Education: Congregations in South Dakota registered gains in almost every part-time agency of parish education last year. The District now has five Christian day schools.

Missions: Subsidized parishes of the District recorded a gain of 14 per cent in the number of souls and 10 per cent in communicant membership. It was resolved to explore the mission possibilities among the Indian population of the state. To conserve manpower and funds the delegates endorsed a proposal to amalgamate subsidized congregations wherever feasible.

South Wisconsin

"The Church's Work Under the Comfort and in the Service of the Holy Spirit" was the theme of Vice-President Herman Harms's sermon for the opening service of the 28th convention of the South Wisconsin District, which met June 20—24 at Concordia College, Milwaukee, Wis.

Essay: Rev. Walter Sievers, New Holstein, Wis., presented a doctrinal paper on "The Glory of Golgotha."

Membership: District President H. W. Baxmann welcomed three pastors, six teachers, and two congregations. The 171 churches of the District list 114,379 baptized souls and 80,039 confirmed members.

Concordia Jubilee: The delegates adopted a resolution to request the District's congregations to conduct a special service and offering during the coming 75th jubilee year of the Milwaukee Concordia. The combined collections will be used for scholarships at the college.

Voted: The District voted (1) to send the LUTHERAN WITNESS or the *Lutheraner* to the homes of all communicants, the respective congregations assuming their share of the cost of this general subscription plan; (2) to amalgamate the Board of Directors and the Board for Parish Education; and (3) to divide the District into 21 visitation circuits.

Atlantic

Vice-President Arnold H. Grumm surveyed Synod's work in his report to 148 laymen, 207 pastors, and 22 teachers assembled June 27—30 at Concordia Collegiate Institute, Bronxville, N. Y., for the Atlantic District's 33d convention. The meeting opened with a Communion service, at which District Vice-President Karl Graesser preached. Dr. Grumm gave the sermon for the convention service on Wednesday evening.

Essays: "Conscience — Its Essence, Functions, and Nurture," a doctrinal essay, was presented by Prof. L. C. Wuerffel, Concordia Seminary, Saint Louis. Rev. Arthur H. Gerhardt, chairman of the District Board's Committee for Youth Work, led the discussion on "Youth — First-Class Communicants."

Growth: Nine pastors, eight teachers, and four congregations became members of Synod. Two new schools will open in September, and at Our Savior Church (Bronx) plans call for the first Lutheran high school in the District. New pupils (6,000) gained last year increased to 36,178 the District's total Sunday school enrollment. In the past biennium Bible class enrollment in the District has doubled.

Human Relations: It was resolved (1) that the President of Synod be requested to issue, or cause to be issued, for the guidance of Synod's congregations, a clear statement of the church's policy toward missions and education as these areas are affected by the racial question, and (2) that Synod be requested to instruct synodical institutions, agencies, and offices to make no distinction, based on race or color, in their entrance requirements or employment practices.

Northern Illinois

The four Negro congregations in Chicago will support the school of an interracial church to be established by the Mission Board in city's Far South Side, delegat the 32d convention of the Nor Illinois District were told. Me at Concordia Teachers College, Forest, Ill., June 27—30, 650 r sentatives of the 150,000-member trict also heard daily synodica ports by Dr. Fredrick A. Her who preached for the opening se in Grace Church.

Essay: Dr. Albert H. Schwer read a doctrinal essay on "The into the Glorious Office of the istry."

New High: In 1954, congrega of the District contributed fo purposes $8,186,632.84, a new hi $81.92 per member.

Schools: The 114 parish scho Northern Illinois had an enroll of 14,794 pupils last year and 227 called male teachers and women and supply teachers.

Resolutions: The District (1) to aim at members who give or nothing for Synod and mis a program of education and ins tion; (2) to commend the Luth Women's Missionary League a auxiliary to Synod's mission prog and (3) to warn congregations ag engaging teachers on a contract a practice which "threatens t validate the church's position o solemn call of the teachers in Christian day schools."

Manitoba and Saskatchewa

"Twenty-five per cent of our ishes are vacant," District Pres L. W. Koehler reported, when gates to the 23d convention o Manitoba and Saskatchewan Di met at Luther College, Regina, July 4—8. The alarming shorta pastors in the District, he said, onstrates the need of more minis students. Dr. Arnold H. Gr representing Synod's Pres preached for the opening servic

Essay: Speaking on "Buildin Kingdom Through Christian E tion," Dr. A. C. Stellhorn dec that the teaching and preachi the Word makes disciples of t lievers and fosters the spi growth of believers.

Missions: Despite the lack of sionaries and the slow growth i population of the two-province trict, souls are being won for C Plans call for the opening of a mission to reach German immig in the Winnipeg area.

New Business: Delegates ad proposals (1) to establish the of Executive Secretary for the trict; (2) to raise basic salary l and (3) to double the present of borrowing power for the Ch Extension Fund.

Religious NEWS

The Church The World The Nation

rold L. Baar, 27, a member of ehem Church, Oshkosh, Wis., g a two-year Coast Guard n in the Philippines in 1948, de- to return to help the 6,200 lepers ılion Leprosarium grow crops. sland of Culion is 200 miles from earest mission of Synod, which nsoring Baar's work. He will ıze Bible classes in the leper col- nd in a nearby village for per- with arrested leprosy. A grad- of the University of Wisconsin, Baar has also taken courses in gy and missions at Concordia ary, St. Louis.

nod's Seminary in Nagercoil, India, for the training of native s, admitted 12 Malayalis and ians at the opening service of w school year July 18. Rev. M. , Tamil pastor of the local con- ion and now also one of the first ndian brethren called as Profes- f Theology at the Seminary in coil, preached the Tamil ser- based on John 4:34. Speaking e excellency of the work of the ry, he stressed that it is a work ished by God Himself, and that lso a fruitful work. Rev. M. L. mann officiated, and Dean Rob- . Zorn welcomed the students. v. A. Enos of Parassala (Malay- is the second Indian brother to the Seminary.

The grace of giving needs vigorous emphasis, according to a resolution adopted by delegates to the 96th annual convention of the Augustana Lutheran Church at St. Paul, Minn. After citing the value of the Christian grace of giving, the resolution urged the church's boards and organizations to "evaluate carefully all other methods of raising funds for the church program in the light of the basic principles of Christian stewardship." Church dinners, rummage sales, and other "devious methods" of obtaining money came in for sharp censure.

Rev. Walter E. Menzel of First Lutheran Church, Holyoke, Mass., invited members of Congregation Rodphey Sholom to use his church's 85-car parking lot while they attend services, since the Lutherans and Jews worship on different days. The two congregations, occupying adjoining locations along heavily traveled U. S. Route 5, have recently moved from the city's South End, where they had been good neighbors in the same block for two generations. Jewish worshipers, lacking a parking lot of their own, had left their cars on the main highway in front of the synagog. With no traffic signals or pedestrian crosswalks near the synagog, a hazard resulted for worshipers and motorists.

The Lutheran Counselor, official English language publication of the Suomi Synod, abandoned the pocket-size format, in which the paper appeared for six years, and returned to its former larger size of 7½ by 10½ inches, explaining that "it makes laying out the copy easier, permits larger and a greater variety of pictures, and represents a saving in the cost of printing."

REV. TOBIAS H. JOECKEL, Public Relations Director of the Southern California District, bids farewell to Rev. Milford C. Brelje, who sailed for Japan from Los Angeles on the *President Wilson*, July 11, 1955, to assume his new duties as service pastor at the Lutheran Service Center in Tachikawa. He is replacing Rev. Edwin C. Sohn, who is now en route to the States. Left to right: Pastor Joeckel, Mrs. Joeckel, Timothy Joeckel, grandson of Pastor and Mrs. Joeckel, Mrs. Brelje, Pastor Brelje, Chris Brelje.

ANNUAL DEACONESS CONFERENCE, Messiah Church, Fairview Park, Ohio

v., l. to r.: Delores Hackwelder, St. Louis; Lucille Zimmerman, Buffalo; Rose Harms, Tulsa; Gloria River Forest; Grace Braeger, La Grange, Ill.; Julia Hennig, Hutchinson, Minn.; Mary Bohrer, Wor- Minn. Second row: Naomi Schubkegel, Chicago; (Mrs.) Kathleen Gaudian, Waterloo, Iowa; Ruth Berg, ois Roepke, Minneapolis; Irma Pflueger, Malverne, L. I.; Verne Scheiderer, Brooklyn; Mary Arbeiter, d, Ohio; Erna Heck and Esther Matz, Watertown; Ruth Broerman, Washington, D. C. Third row: Shirley rt Wayne; Marilyn Meier, Oak Park; Christine Seckel, Watertown; Anna Schrader, Buffalo; Frieda Brem- Chicago; Marie Bliefnick and Marie Twenhafel, Detroit; Martha Eber, Pittsburgh; Ida Stolte, Arlington Ill., Martha Theilman, St. Louis; Lydia Lutz, Westlake, Ohio; Evelyn Middelstadt, conference president, olis; Clara Strehlow, St. Louis; Mrs. Sylvia Trautmann, house director of the Chapter House at Valparaiso y. Standing in back is Rev. Arnold F. Krentz, superintendent of deaconess work.

The annual Lutheran Deaconess Conference of the Synodical Conference, which met July 11—13, appropriated $3,600 for chapel furnishings at the new Deaconess Chapter House at Valparaiso University.

The 31 deaconesses and 28 guests at the meetings held in Messiah Lutheran Church, Rev. F. Kemper, pastor, paid tribute to seven deaconesses who have served the church for a total of 100 years: Louise Rathke, India, 30 years of service; Mathilde Pfund, Concordia College, Milwaukee, 20 years; Adeline Rink, India, and Gertrude Simon, Hong Kong, 15 years each; and Grace Braeger, La Grange, Ill., Kathleen Gaudian, Waterloo, Iowa, Dorothy Gohr, Baltimore, and Lois Roepke, Minneapolis, five years each.

Evelyn Middelstadt, M. S. W., Minneapolis, conference president, presided at the business sessions.

The St. Louis Deaconess Auxiliary will be host to the 1956 meeting.

An investigating committee of the Northwest Synod of the United Lutheran Church in America conducted a formal trial for Rev. George Crist, Jr., of Durham, Wis., on the charge of "holding, preaching and teaching doctrine" in conflict with the Lutheran faith. Two other pastors in the ULCA have also been accused of "doctrinal deviations" on such questions as the virgin birth, the miracles of Christ, and the resurrection.

It was the first heresy trial in the 60-year history of the Northwest Synod and the first since the 1920's in any synod of the ULCA.

The 25th member of the Weltge family to enter the ministry in three generations, Rev. Ralph Weltge was ordained in June by his father, pastor of St. Luke's Evangelical and Reformed Church, St. Louis, in June. The new clergyman will serve as an assistant pastor in Houston.

AT PEACE CHURCH, RIVERA, CALIF., only two and a half years old, Rev. Paul E. Lemke, p confirmed 99 adults in the first five months of this year and baptized 36 adults and 37 chi On May 8 the 56 adults shown with their pastor were confirmed. In January, 43 adults confirmed. "So far I have 100 adult prospects for the next class," Pastor Lemke told the NESS. "I came here from the Middle West in June, 1954. To me it is almost unbelievabl there is so much mission work to be done in our Southern California District." The congre was organized under Rev. H. W. Schmidt of West Covina, Calif., December 9, 1952. For s months it worshiped in a garage; then through volunteer labor it built a chapel and S school rooms at a cost of $30,000. The building was dedicated June 6, 1954. Peace C has 330 communicants and 585 baptized souls.

THE FIRST NATIONAL AUDIO-VISUAL AIDS WORKSHOP, held at Concordia Seminary, St. Louis, July 18—22, as part of the seminary's regular summer program, attracted representatives from 29 synodical Districts. Sponsored by Synod's Board for Audio-Visual Aids and Concordia Publishing House, the workshop provided instruction in the use of audio-visual aids and contributed to the development of a national program for the production and utilization of materials. The lecturers were: Dr. Ernest Tiemann; Revs. Herman Bielenberg, Karl Maier, Victor Growcock; Arthur Amt, Robert Garmatz, Henry Osthoff, and Kenneth Webster.

King Fredrik of Denmark read the Scripture at the dedication of a new Danish Lutheran church in Paris, France, creating a precedent in the history of his country's church and royalty. In consenting to substitute for one of the four pastors scheduled to officiate at the service the King set "an example that will not soon be forgotten in these times when many forces are opposed to the Church," the Danish church press reported.

High school students of three Roman Catholic parishes in St. Louis Park, Minn., were encouraged by their priests not to attend baccalaureate services this year. "The public school program prohibits religious instruction as well as religious services in the buildings," declared Father Wilkins, pastor of Holy Family Catholic Church. . . . "The school board should abide by the regulations. . . ." At the baccalaureate program Rabbi Stanley Rabinowitz of Adath Jeshurun Synagog delivered the address, gave the invocation, led the responsive reading, read the Scripture lesson, and spoke the benediction.

Liquor control and bingo, a survey of Methodists in the eastern United States reveals, are appropriate subjects for editorial comment in a church magazine. "Almost a majority" of readers polled by Edwin H. Maynard, news editor of the *Christian Advocate,* recommended avoiding discussions of labor and race problems. Mr. Maynard's study also showed that religious news and editorials are two of the most popular features of a church paper.

The "Great Undisturbed" is the term that members of the Ohio Methodist Conference heard Bishop Hazen G. Werner apply to us in America. "We have replaced righteousness with success," he explained at the annual meeting in Lakeside. "Modern man has the genius to make rain but apparently lacks the sense to know when to come in out of it." After characterizing the American people as a nation beset by the sin of a paralyzing unconcern, he stated that the church must proclaim anew for this day a "Gospel which is adaptive to every need."

Lydia Dierks Caldwell, assi registrar at Concordia College, S Paul, received an Associate in degree from the college at comme ment in June. A polio victim con to a wheel chair, she has taken co courses on a part-time basis fo years. This year's graduating dedicated the yearbook, *The Sc* to Mrs. Caldwell. "I have no child she commented, "but still I have l dreds of them." Her husband, He Caldwell, also a polio victim, i employee of the Minnesota Hig Department.

ENELL

DR. AND MRS. ERIC P. LOFGREN, left, p graphed at N. Y. International Airport in as they left for Eket, Nigeria, to join the of the Lutheran Synodical Conference Hos After receiving his M. D. from the Univ of Illinois, Dr. Lofgren was in the Philip with the U. S. Public Health Service. he helped Rev. Theodore Martens in re-e lishing the Lutheran Hour in Manila. Mrs gren, the former Dorothy Schneider, be a medical secretary after she was grad from Rochester Junior College in Minn The Lofgrens were commissioned in Church, Hopkins, Minn., May 3. — ETHE GIZIEWSKI, right, former administrative atric supervisor at the University of Minn Hospital and onetime Christian day s teacher in Cedar Mills, Minn., is now a sionary nurse in the Eket hospital.

Deaths

liam H. Schwentker (July 18, Cologne, Minn., to April 29, 1955, uis), son of Ernest and Elizabeth neier Schwentker; graduated Con- College, Milwaukee, Wis., 1906, oncordia Seminary, St. Louis, 1909. was pastor of Christ Church, ta, Mo., 1909—1916; executive sec- of the Lutheran Children's Friend y of Minnesota, North and South a, 1916—1927; social welfare worker l near St. Louis, 1927—1944; and ive secretary of the St. Louis Lu- Children's Friend Society, 1944 his retirement in 1955.

is survived by his wife, the former Schmitt, whom he maried in 1910. ghter, Mrs. Hilda Panhorst, lives son, Ariz.

e undersigned conducted the fu- services May 2 in St. John's h, St. Louis. Interment was in inity Cemetery, St. Louis.

PAUL H. HANSEN

liam J. H. Wedig (January 16, St. Peters, Mo., to May 25, 1955, lder, La.), son of John and Emilie Wedig; graduated Concordia Col- Milwaukee, 1909, and Concordia ary, St. Louis, 1912; attended Mis- i State College, Jackson, Miss. served St. John's Church, Iota, La., 1914; Immanuel Church, Jennings, d stations at Crowley, Banker, La- , Raymond, Pickering, Washing- retta, De Quincey, Alexandria, and eport, 1914—1917; congregations at oula, Gulfport, Ellisville, Meridian, Point, Biloxi, and Creole, Miss.; omery and Burbank, Ala.; and At- Ga., 1917—1936; Piney Woods ry Life School, Miss., 1936 to Redeemer Church, De Ridder, La., until his death. In the Southern t he served as Secretary, Visitor, Church Extension Committee er.

is survived by his wife, the for- lara von Bremer, whom he married 5; two sons: Henry J., Oklahoma nd Rev. William F., New Orleans; ne daughter, Mrs. Clara Watson, Okla.

neral services were conducted at mer Church May 27 by the under- . District Vice-President W. H. preached at the second service in l's Church, New Orleans, where dy rests in Hope Mausoleum.

TH. WEGENER

ristian P. M. Markworth (August 78, Caledonia Township, Wis., to 7, 1955, Los Angeles, Calif.), son orge and Wilhelmina Klug Mark- graduated Addison Teachers' ary, 1899; taught in Lutheran s of Zion Congregation, Portland, 1899—1910; St. John's, Racine, Wis., 1916; and Trinity, Los Angeles, 1916 his retirement in 1925.

wife, the former Martha Ehlers tland, whom he married in 1900, n 1951; and a daughter, Mrs. Doro- Salzman, died in 1952. He is sur- by four sons: Henry, Glendale; Whittier; and Christian and r, Los Angeles.

Funeral services were conducted June 10 by the undersigned at the Little Church of the Flowers, Forest Lawn Memorial Park, Los Angeles, where interment also took place.

IM. F. HODDE

Martin Ilse (September 21, 1870, Pittsburgh, Pa., to June 7, 1955, Cincinnati, Ohio), son of Teacher Herman and Katherine Succop Ilse; graduated Concordia College, Fort Wayne, Ind., 1889, and Concordia Seminary, St. Louis, 1892.

He served St. John's Church, Collinwood, Ohio, 1892—1922, where he also taught school one year and helped to establish eight other churches in the Greater Cleveland area; was Cleveland's first institutional missionary and chaplain of the Lutheran Hospital, 1922—1947; active in the formation of the Midwest Institutional Pastors Conference, the Cleveland Deaconess Association, and the national Lutheran Nurses Association; and chairman of the Central District's Church Extension Board for 23 years.

His wife, the former Louise Burhenn, whom he married in 1893, preceded him in death by three months. He is survived by one son, Rev. Martin, Jr., Cincinnati, Vice-President of the Central District; and two daughters: Louise, wife of Rev. William A. Drews, Executive Secretary of the Eastern District; and Lydia, wife of Rev. Herbert T. Manns, missionary at Bargur, India.

The undersigned conducted the funeral services June 10 in St. John's Church, Cleveland. Rev. Edward E. Peters spoke for the local institutional mission workers, Rev. Edwin A. Abendroth for the congregations organized by the deceased, and Honorary President John H. Meyer for the Central District. Interment was in Lutheran Cemetery, Cleveland. W. J. LUECKE

Emil H. Beckmann (January 2, 1889, New York City, to June 16, 1955, Saint Louis), son of Marcus and Marie Siebern Beckmann; graduated Concordia College, Hawthorne, N. Y., 1908, and Concordia Seminary, St. Louis, 1911.

He served Immanuel Church, Higginsville, Mo., 1911—1919; Zion Church, Maryland Heights, Mo., 1919—1927; and St. Trinity Church, St. Louis, 1927—1954, when he retired because of failing health.

He is survived by his widow, the former Lydia Salzmann, whom he married in 1911; a son, Marvin; and a daughter, Ruth (Mrs. Adolph Grebing).

The undersigned conducted the funeral services June 20 in St. Trinity Church and read the committal rites in St. Trinity Cemetery. Rev. Henry E. Dederer, Visitor of the South St. Louis Circuit, spoke on behalf of the circuit, the local pastoral conference, and the Western District. W. C. OSTERMEIER

George W. Gotsch (February 8, 1871, Cincinnati, Ohio, to June 16, 1955, Kendallville, Ind.), son of Benjamin and Elizabeth Nees Gotsch; graduated Concordia College, Fort Wayne, Ind., 1890, and Concordia Seminary, St. Louis, 1893.

He served churches in Haughville, Ind., 1893—1896; Sherwood, Ohio, 1896 to 1901; Hampton, Nebr., 1901—1904; Newburg, Ohio, 1904—1910; Cleveland, Ohio, 1910—1920; Jonesville, Ind., 1920—1934; and Rensselaer, Ind., 1934 until his retirement in 1945. He was a member of Synod's School Board and Foreign Tongue Mission Board; the Central District School Board and Constitution Committee; and chairman of the Southern Indiana Pastoral Conference.

His wife, the former Louise Beyer, whom he married in 1894, died in 1953.

Funeral services were conducted June 18 by Rev. Herbert L. Wiese in the chapel of the Lutheran Home, Kendallville, and June 20 by the undersigned in a funeral home at Evansville, Ind. Rev. Walter C. Brauer read the committal rites at the Evansville Lutheran Cemetery. ARNOLD F. KLUGE

George P. Wolf (December 9, 1882, St. Louis, to June 23, 1955, Columbus, Nebr.), son of George and Marie Volland; graduated Addison Teachers' Seminary, 1902; taught in Lutheran schools at New Orleans, La., 1902—1907; Lone Elm, Mo., 1907—1913; St. Louis, Mo., 1913—1920; Immanuel (country district) School, Columbus, Nebr., 1920—1939; and Immanuel (city) School, 1939 until his retirement in 1948.

His wife, the former Martha Jaeger, whom he married in 1912, died in 1945. He is survived by two sons: George; and Albert, Pueblo, Colo.; and three daughters: Leona (Mrs. Theodore Bokelmann), Monroe, Nebr.; Juanita (Mrs. Elmer Hellweg), Lincoln, Nebr.; and Dorothy (Mrs. Jess Creathbaum), Liberal, Kans.

The undersigned conducted the funeral services on June 26 in Immanuel Church, Columbus, and read the committal rites in Roselawn Memorial Cemetery. A. H. GUETTLER

Announcements

Ordinations and Installations

CANDIDATES

Ordained:

Buchheimer, John R., Church of Our Savior, Detroit, Mich., by E. H. Buchheimer, July 24.

Carlson, Lester, Trinity, Marcus, Iowa, by J. M. Tews, July 29.

Keyl, Rudolf J., Jr., Trinity, Delray Beach Fla., by Rudolf J. Keyl, July 24.

Shakell, Maurice, Church of Our Savior, Detroit, Mich., by E. H. Buchheimer, July 24.

Stockman, William K., Zion, Little Falls, Minn., by L. F. Klug, July 17.

Ordained and Commissioned:

Borchers, Richard, St. Philip, Chicago, Ill., as missionary to the deaf in Chicago, northern Indiana, and western Michigan by Ernest J. Scheibert, July 31.

Bramstedt, Paul, ordained in Zion, Mascoutah, Ill., by W. E. Goerss and commissioned by Dr. Karl Kurth as missionary to Nigeria, July 31.

Deady, Robert, Redeemer, Bronx, N. Y., as missionary of the Atlantic District, to serve in Plattsburg, N. Y., by Robert C. Haupt, July 24.

Molnar, Kenneth, Glendora Mission, Glendora, Calif., by L. E. Faasch, July 10.

Ordained and Installed:

Blaske, Marvin, Immanuel, Stirum, N. Dak., by L. K. Meyer, July 24.

Blumenkamp, Edwin W., St. John, Tampa, Kans., by Paul H. C. Stengel, July 31.

Dreher, John, Zion, Farmington, N. Mex., Trinity, Cortez, Colo., by Arnold F. Meyer, July 3.

Elling, Norman B., Immanuel, Mount Vernon, N. Y., by Henry W. Heck, July 24.

Fischer, Edward, Redeemer, Willimantic, Conn., by Karl Graesser, July 24.

Fredrich, William E., ordained in St. Andrew, Niagara, N. Dak., by W. H. Friedrich; installed in English Lutheran, Inkster, N. Dak, by R. T. Schuricht, July 24.
Gerike, William, as assistant pastor, Grace, Wellston (St. Louis), Mo., by Marcus Gerike, July 31.
Jagow, Frederick W., Bethlehem, Scottville, Mich., by William Opitz, July 17; St. John, Free Soil, Mich., by E. A. Hessler, July 24.
Kasten, Horst H., Grace, St. Catharines, Ont., Can., by John F. Schutt, July 10.
Lucht, Norbert, St. John, McClusky, N. Dak., by Robert Plagens, July 31.
Niermann, Karl, St. John, Lafe, Ark., by James Pomeroy, July 24.
Oetting, Walter, Christ, St. Joseph, Mich., by W. D. Oetting, July 24.
Peck, Alan L., Immanuel, Osceola, Iowa, by Walter M. Pinnt, July 24.
Ringhardt, Wesley H., Bethel, Ballinger, Tex., by Glen C. Kollmeyer, July 24.
Rolf, John D., St. John, Hinckley; Trinity, Sandstone, Minn., by Pres. H. A. Gamber, July 24.
Saeger, John, St. Paul, Ponchatoula; Mount Calvary, Hammond, La., by G. A. Gatzke, July 24.
Wollenburg, George, Grace, Pleasanton, Nebr., by E. O. Potratz, July 24.

Installed: PASTORS

Bahr, Robert E., Faith, Kirksville, Mo., by E. A. Biberdorf, July 17.
Burow, Ralph, Immanuel, Hamler, Ohio, by A. C. Hahn, July 31.
Gohdes, Melvin J., Hansboro, Hansboro; Immanuel, Rolla, N. Dak., by Lambert A. Dierks, July 31.
Goltermann, Erwin H., St. John, Hamlin, N. Y., by Carl F. Wyppich, July 31.
Heinecke, Herman J., St. Michael, Hawks; St. Paul, Posen, Mich., by Louis A. Linn, July 31.
Kaas, Herbert C., Rosedale Park, Detroit, Mich., by E. L. Woldt, July 31.
Kraus, George, Calvary for the Deaf, St. Paul, Minn., by Dr. John L. Salvner, July 31.
Moldenhauer, Adolph W., St. Matthew, North Tonawanda, N. Y., by Carl W. Oldach, July 24.
Mueller, Otto H., Trinity, Girard, Kans., by Charles C. Nieman, July 31.
Schwan, Paul W., St. John, Farmers Retreat, Ind., by Victor E. Kauffeld, July 24.
Weinhold, Robert, St. Michael and All Holy Angels, Traverse City, Mich., by E. A. Hessler, July 31.

Installed: TEACHERS

Arkebauer, B. H., Director of Education and Music, First Lutheran, Omaha, Nebr., by L. Acker, July 17.
Borcherding, Ervin E., Trinity, Conroy, Iowa, by H. H. Kespohl, July 24.
Brill, Paul G., Christ, Murray, Utah, by John F. Hennig, July 6.
Bruesehoff, Albert W., Salem, Jacksonville, Ill., by Herbert C. Rose, July 31.
Fiene, Cand. Elwood, St. Paul, Harlingen, Tex., by H. A. Heckmann, July 24.
Gerken, August F., St. Paul, Bremen, Ind., by Harold Schmidt, July 31.
Hirsch, Cand. Ivan A., Bethany, Houston, Tex., by A. F. Droegemueller, July 24.
Niermeier, Henry C., Immanuel, Temple, Tex., by D. D. Dautenhahn, July 24.
Schmidt, Harold, Immanuel, Waterloo, Iowa, by W. D. Oetting, July 17.
Schoenleber, Edward F., Trinity, Worden, Ill., by W. L. Stellwagen, July 10.
Schwartz, Justin C., Emmanuel, Dearborn, Mich., by J. M. Gagern, July 17.
Stuemke, Cand. Norman, Redeemer, Austin, Tex., by A. F. Jesse, July 24.
Vano, Cand. Milan J., Trinity, Long Prairie, Minn., by Paul H. Brill, July 31.
Wendland, Cand. Clarence J., St. Mark, Provo, Utah, by John Hennig, July 24.
Westerkamp, Gerhard G., Faith, Fair Oaks, Calif., by Victor Herrmann, July 24.
Wittmershaus, Henry, Bethlehem, near Davenport, Nebr., by H. C. Marting, July 24.

Educational Institutions

Concordia Teachers College and *Concordia High School*, Seward, Nebr., will begin its 62d academic year with a service at 3:00 P. M., Sunday, September 4. Applications of qualified teacher-training students are still being received. The high school will accept students also for ministerial training. College training certifies teachers upon completion of a 70-hour training program or a Bachelor of Science in Education degree and the Lutheran teacher's diploma.

Concordia offers the same major facilities found in institutions throughout our country in keeping with a Christian and a small town atmosphere. Teachers are urgently needed in our church. Concordia will accept all qualified students.

Direct inquiries to PAUL A. ZIMMERMANN, *President*.

St. John's College, Winfield, Kans., begins its 63d school year on Tuesday, September 6, at 10:30 A. M. Registration begins Monday morning, September 5, at 8:00. The primary aim of St. John's College is to prepare young men for the study of theology. Another very important objective is to offer a terminal two-year teacher-training curriculum which prepares young women for teaching in parochial schools and for parish work. Other curricula offered in the junior college are (1) Liberal Arts; (2) Pre-Law and Pre-Business Administration; (3) Pre-Nursing; (4) General Business; (5) Secretarial; (6) Music: Piano, Pipe Organ, Voice.

The academy (four-year high school) offers college preparatory, general, and commercial curricula.

Modern dormitory facilities are available for men and women. Present facilities include two new dormitories for women, housing 200 occupants.

For information, catalog, and application blank write CARL S. MUNDINGER, *President*, St. John's College, Winfield, Kans.

Call for Senior College Nominations

Pursuant to the authorization of the Board for Higher Education, the Board of Control of Concordia Senior College, Fort Wayne, Ind., hereby invites the congregations of Synod to propose candidates for the staffing of the following departments of instruction in the Senior College: Religion; English; German; classical languages; social sciences; natural sciences.

I

Candidates proposed for election to a teaching position in any of these departments should have, or should be in a position to acquire, a graduate academic degree in their teaching field and their experience must comply with the provisions of *Handbook* section 6.111.

In addition to these professional qualifications of training and experience, candidates should have a specific interest in the work of developing young men for Christian leadership, since faculty duties at the college will include, in addition to subject-matter competence and classroom teaching, an active sharing of responsibility for the entire program of ministerial training.

Since the Board desires to appoint department heads such as academic dean, a dean of students, and a dean of administration from this group of nominees, congregations are requested to list, also, any administrative experience or capacities which their nominee may have.

From the list of nominations received, the Board plans to call some men to each department but to defer the calling of others from this same list until the ultimate needs of each department can be more accurately determined. Accordingly, the complete list of nominations will be retained for the future use of the electors, and additional nominations will be requested if and when the current list has been exhausted.

Congregations are asked to nominate for specific departments or positions, including those listed in sections II and III of this announcement, but the Board wishes to reserve the prerogative of calling nominees to departments or positions other than those to which they are nominated if the training or experience of nominees qualifies them for such positions.

II

In addition to the nominations for the instructional divisions listed above, the Board of Control requests nominations for the position of librarian at the Senior College. The rank of professor or associate professor will attach to this position. Since the duties of this office will include all basic organization related to the establishment of an entirely new library, it is essential that candidates for this position have extensive professional training in library science and successful experience in library management.

The Senior College librarian should have competence in both the area of theological literature and reference and in the liberal arts area. It is desirable that he have a reading knowledge of the Biblical languages.

III

In addition to the nominations for instructional divisions and for the c brarianship, the Board of Control nominations for the position of residen selor. The rank of professor or associ fessor will attach to this position.

Each resident counselor will be a provide leadership for a positive pro spiritual, cultural, and social activity group of approximately 150 students w be his responsibility, and to take leadership, together with other residen selors, in conducting the worship an church-related and Christian-life activ the campus program.

Resident counselors will also teach one course, preferably in the departm religion or of philosophy or of the sciences.

Candidates for this position should b ried men, preferably between the a 30 and 40 years. It is necessary fo to have had successful experience in a pastorate or in a parish school in w normal proportion of the activity was to the instruction and guidance of groups. Formal training in guidance c ing, in psychology and in tests and m ments is desirable, but not mandatory. resident counselors will be assigned to regularly to students and faculty in t lege chapel, candidates for this office be competent preachers. Problems cipline are centered in the office of th of students and will not be a part responsibility of the resident counselo

IV

To comply with the requirements of official *Handbook*, all nominations, t with the relevant personal and ac data, must be mailed not later than S ber 12, 1955, to C. E. AULICK, *Secretary* Board of Control, 3425 Crescent Ave Wayne, Ind.

Notice

Anyone knowing of Lutherans in eastern Alaska (Juneau, Wrangell, Ket Haines, Skagway, etc.), kindly inform JOHN C. WESTENDORF, 431 Seward St., J Alaska.

Available

To any mission congregation: *14 pews*. Please inquire at once. — REV. SEBOLDT, Gordonville, Mo.

Wanted

Four trained practical nurses u needed at Bethesda Lutheran Home. consider nurses' aide or experienced from 30 to 50 years old. If interested, collect Watertown 2794 or write Bo Watertown, Wis. — CLARENCE F. G *Superintendent*.

Missouri Synod Lutheran, with expe in journalism, shorthand, and typing, t in our Washington office. For infor write: ARMED SERVICES COMMISSION, Th theran Church — Missouri Synod, 263 St., N. W., Washington 9, D. C.

Midwest Institutional Chaplain Conference

Time: Sept. 26, 27. *Place:* Concordi lege, Fort Wayne, Ind. *Attendance I* All full-time and part-time institutiona tors. Please address intentions of atten and request for further information t WM. L. HOFIUS, 448 Kinnaird, Fort Wayn

Changes of Address

Pastors:

Berndt, Herbert, Macia, E Rios, F. N. G. U., Argentina
Borchers, Richard, 6235 S. Woodlawn Chicago 37, Ill.
Bouman, Prof. Herbert J., 20 Seminary Terrace, Clayton 5, M
Brammer, Martin G., 6445 Kennedy Av Cincinnati 13, Ohio
Brandt, Richard M., 2150 Angelica St., St. Louis 7, Mo.
Burow, Ralph J., R. 1, Hamler, Ohio
Dey, Norbert E., 522 E. Fourth, Weiser, Idaho
Dierks, Arthur A., 506 First Ave., N., Wheaton, Minn.
Dreher, John L., 305 E. Gladden, Farmington, N. Mex.
Elling, Norman B., 74 W. Devonia Ave. Mount Vernon, N. Y.

Roland, R. 5, Wausau, Wis.
, Frederick O., Box 126,
onning, Mich.
ohn D., 286 Green Ave.,
eys Point, N. J.
g, Arthur, Stony Plain, Alta., Can.
, Chaplain Richard, USAF,
OMS USAF POB 1544,
dand AFB, San Antonio, Tex.
mann, Erwin H., Lake Road,
lin, N. Y.
schke, Martin, 5708 Delor,
ouis 9, Mo.
V. Paul, 912 Fifth St., Columbus, Ind.
dward B., 1015 Franklin,
id Haven, Mich.
imer, Walter R., Box 1058,
mbia Falls, Mont.
, Kenneth, 251 N. Oxford, Apt. 1,
aul 4, Minn.
hke, Dean B., 14 S. W. 11th St.,
Lauderdale, Fla.
Norman E., *c. r. m.*, 193 Bond St.,
ria, Oreg.
J. L., 433 Lauderdale, Selma, Ala.
Robert F., 509 West Shore Dr.,
Tampa City, Fla.
ler, Robert, R. 1, Pierce, Nebr.
bring, Victor H., Pomeroy, Iowa
hauer, Adolph, 383 Wheatfield,
h Tonawanda, N. Y.
, C. A., R. 1, Dwight, Ill.
g, Walter D., 123 Vine St.,
erloo, Iowa
, Daniel J., 180 North Ave., West,
oula, Mont.
hl, Theodore C., Box 152,
nee, Wis.
neier, Frederick A., *c. r. m.*,
W. Victor St., Anaheim, Calif.

Schaeffer, Donald D., Box 251,
Shell Lake, Wis.
Schoedel, Walter G., 2605 Rodd St.,
Midland, Mich.
Sommerfeld, Richard E., Trinity Lutheran
Church, Clayton Rd., Manchester, Mo.
Surburg, Dr. Raymond,
c/o Concordia College, Seward, Nebr.
Teuscher, Richard, Great Bend, N. Dak.
Underwager, Ralph, Box 127,
Hiawatha, Iowa
Weinrich, K. C., Troy, Ill.
Weller, George, 6215 N. E. 32d Ave.,
Portland 11, Oreg.
Werling, Henry F., 406 S. 19th,
Laramie, Wyo.
Wolf, Lester A., Box 498, Hickory, N. C.

Teachers:

Becker, Harlan, 121 Cottage, Merrill, Wis.
Block, Rudolf C., 8103 W. Beckett Ave.,
Milwaukee 16, Wis.
Brauer, Ethan R., Frankenmuth, Mich.
Doering, William O., Jr., 2111 Sixth St.,
Galena Park, Tex.
Drews, Prof. Clarence M., 1113 Holly Court,
Oak Park, Ill.
Eggen, Eldor N., 2828 Northwestern,
Racine, Wis.
Eggold, Robert L., Faith Lutheran School,
30000 Five Mile Rd., Livonia, Mich.
Eicholtz, Donald G., Box 356, Alma, Kans.
Felten, Henry L., 533 N. Eustis Dr.,
Indianapolis 19, Ind.
Gade, Hugo W., 2529 Windsor Rd.,
Baltimore 14, Md.
Geyer, Bernard J., 611 Maywood,
Monroe, Mich.
Glaess, Herman L., 22874 Beechwood,
East Detroit, Mich.

Grams, Werner, 2709 N. 76th Court,
Elmwood Park, Ill.
Lemke, Robert J., 938 Meadow Acres Lane,
St. Louis 23, Mo.
Maag, Raymond E., 3430 Harrison,
Denver, Colo.
Marten, Donald E., 704 N. Latrobe Ave.,
Chicago 44, Ill.
Pohland, Paul A., 4918 Jamieson, Apt. 3c,
St. Louis 9, Mo.
Prange, Glenn, 307 Pike St., St. Charles, Mo.
Sagehorn, E. F., 2610 Struhar Dr.,
Rocky River 16, Ohio
Schilling, Raymond L., 1215 N. 12th Ave.,
Melrose Park, Ill.
Schmieding, Dr. Alfred, 1115 Bonnie Brae,
River Forest, Ill.
Senske, Lew, 5215 S. 41st St.,
Omaha 7, Nebr.
Wiechmann, Glenn, Star Route,
Weyauwega, Wis.

Notice

Articles, church news, announcements, obituaries, intended for publication in the LUTHERAN WITNESS, books for review, and general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

Reports of ordinations, installations, dedications, anniversaries, and changes of address of pastors and teachers should be sent to the **Statistical Bureau**, Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

What are we doing for Missions?

SYNOD

BUDGET		RECEIVED
$9,100,000.00	JAN.	$ ——
8,341,666.66	DEC.	——
7,583,333.33	NOV.	——
6,825,000.00	OCT.	——
6,066,666.66	SEPT.	——
5,308,333.33	AUG.	——
4,550,000.00	JULY	2,939,676.32
3,791,666.66	JUNE	2,449,051.25
3,033,333.33	MAY	1,970,470.12
2,275,000.00	APRIL	1,376,852.17
1,516,666.66	MARCH	779,935.28
758,333.33	FEB.	376,175.20

DISTRICT

Alberta and British Columbia	$ 5,555.77
Atlantic	103,504.07
California and Nevada	51,028.85
Central	297,666.66
Central Illinois	95,030.34
Colorado	25,264.80
Eastern	72,505.50
English	170,056.61
Florida-Georgia	10,783.56
Iowa East	77,626.17
Iowa West	122,930.00
Kansas	77,081.07
Manitoba and Saskatchewan	4,800.51
Michigan	293,262.40
Minnesota	257,487.62
Montana	11,583.94
North Dakota	36,141.73
North Wisconsin	89,331.01
Northern Illinois	250,789.69
Northern Nebraska	72,730.19
Northwest	54,121.68
Oklahoma	19,747.41
Ontario	21,000.00
South Dakota	24,189.40
South Wisconsin	140,433.86
Southeastern	51,224.65
Southern	9,626.77
Southern California	43,872.89
Southern Illinois	63,276.67
Southern Nebraska	76,559.13
Texas	47,890.00
Western	215,951.99
TOTAL FROM DISTRICTS, Feb. 1, 1955 to July 31, 1955	$2,893,054.94

OPERATING STATEMENT

	1954	1955
Cash Requirements, Feb. 1 to July 31	$4,050,000.00	$4,550,000.00
Cash Receipts, Feb. 1 to July 31	2,528,478.56	2,939,676.32
DEFICIT	$1,521,521.44	$1,610,323.68

Chas. E. Groerich, Assistant Treasurer

Contribute for Missions Each Sunday

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***Dr. Klotz is a theologian and a scientist. He received his B.D. degree from Concordia Theological Seminary, St. Louis, and his Ph.D. in biology from the University of Pittsburgh. Listed in *American Men of Science*, he is now professor of biology at Concordia College, River Forest, Ill.**

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